

Christian Education

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PROFESSOR GARMAN OF AMHERST

Julius Seelye Bixler, Smith College: If a teacher is to be judged by what his students have accomplished Garman occupies a place shared by few. Among men in public life who have paid tribute to his influence are Coolidge, Morrow, Lansing, Stone, and Whitman. Of educational executives mention may be made of Parsons, Rhees, Stearns, Walker, and Woods. Most imposing is the list of former pupils who have contributed to the development of American philosophical and psychological theory. Among these Miss Calkins and Miss Cutler, who were Garman's pupils at Smith, should be noted, while a partial list of the Amherst men would include: Burnett, Delabarre, Lyman, Newlin, Norton, Pierce, Raub, Sharp, Swift, Tufts, Wilcox, Woodbridge, and Woodworth.

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EDITORIAL

ANNUAL REPORTS

The reports of the Council staff found in this issue are all for the year ending January, 1932.

PLANS FOR 1933

Atlantic City has been chosen as the next meeting place of the Council and allied associations and agencies, the dates being January 9-13, 1933. The Chelsea Hotel will be the headquarters for the meetings and has made special rates in view of the nature of the organizations and the present financial situation. We believe that these are the best rates that have ever been made by a hotel during the history of the organizations. Definite announcements will be made to Council members and all others interested by direct mail.

EMANCIPATION

There were some features of the Cincinnati meetings which deserve special reference. The meetings of the Council were conducted in general upon a more informal basis than has been the case for a number of years with attendant advantages and disadvantages. The presentations by the persons assigned for that task were up to the usual high standard of the Council meetings. Some of the spontaneous discussions, however, left much to be desired.

As was said in the annual report of the Executive Secretary which appears in this issue, members of the Council were the first persistent and consistent objectors to the effort to measure colleges and schools in objective and often arbitrary terms. The meetings this year culminating in the address of Chancellor Capen, of the University of Buffalo, before the Association of

American Colleges, registered the high-water mark in the effort to determine more vital measures for the work we are attempting to do.

In view of the fact that Chancellor Capen is the chairman of the Committee of the North Central Association of Colleges and Secondary Schools to discover more vital measures for institutions and agencies, his pronouncements were all the more significant. He holds firmly to the view that existing standards of measurement are unsatisfactory, that while it is very important that colleges of liberal arts formulate definitely their objectives, nevertheless, after all, the best test is to be found in the measure of the actual achievements of the students. He suggested the tests of students now being applied under the auspices of the American Council on Education and the comprehensive examination now being thoroughly investigated by the Association of American Colleges as the most hopeful developments thus far in this field.

No college or school should object to these tests provided techniques may be devised which really are trustworthy and comprehensive. Indeed, every college and school should welcome this suggestion and should herald it as a sign of emancipation. It is interesting to note in this connection that one of the small colleges, not nationally known, related to one of the Boards of this Council, recently submitted the Pennsylvania tests devised by the Carnegie Foundation to the members of its senior class with extraordinarily gratifying results. The general average of the seniors in this college was very high and the record made by one senior was phenomenal.

SACRIFICIAL REDUCTIONS

At the meeting of the Board of Education of the Methodist Episcopal Church recently held in Chicago, Thomas Nicholson, Daniel L. Marsh, Tully C. Knoles, Walter C. Coffey and John H. Race were appointed a committee to prepare a statement regarding the financial problems of the schools and colleges of Methodism.

Their statement is submitted here because of its intrinsic value not only as applied to Methodists but as equally applicable to

all others holding relationships with the Council of Church Boards of Education:

The Board of Education of the Methodist Episcopal Church meeting in special session in Chicago, February 3-4, has given careful and prayerful attention to the well known financial and industrial condition of the country as it affects institutions of higher learning related to the churches. Through no fault of their own, their income from every source has been diminishing and is being further depleted. After sacrificial reductions of salaries and other operating and administrative expenses, many of these institutions still face menacing deficits. Because these institutions of learning—theological schools, universities, colleges, with their accompanying secondary schools, are so vitally related not only to the permanence and progress of the church but also to the conservation of the best forces of our civilization, the Board of Education urges the most prayerful consideration of their interests by all our people when deciding upon the Christian distribution of what they have to give. We recognize that to most of our people, giving in any amount at the present, means sacrifice. We are so impressed by the seriousness of the situation confronting these institutions of higher learning that we urge our friends to give even out of their own restricted incomes to help save them from disastrous deficits in current operations.

GIVING AND SPENDING

The Council of Church Boards of Education has never assumed the task of money raising for the Boards, institutions and other agencies which are organically related to it. Nor has it, in general, up to the present time, felt free to enter the field of publicity with special reference to money raising.

Some members of the Council think that the time has now come when it might properly enter the latter field. The question is a very important one and is now being considered by the Executive Committee of the Council.

In the meantime, the Council has contributed very definitely to the financial development of the colleges and agencies. Some of these contributions are mentioned in the annual report presented this year by the Executive Secretary, and also in the report of the Financial Secretary.

Special emphasis should be placed, however, during these days of deflation and reconstruction, upon the necessity of wise spending. It is not enough merely to ask the friends of Christian education to contribute liberally to our institutions and agencies. It is important that the sums contributed be spent in the most effective way. One Board related to the Council now has a financial expert studying the institutions with special reference to their methods of spending. The numerous surveys which have been conducted or inspired by the Council are giving increasing attention to this vital phase of administration. During the present academic year, the writer has visited one church-related college which within recent years has contracted a debt of \$100,000 chiefly because of unbusinesslike spending. During that time, the source of income remained essentially the same. At the suggestion of the writer, this institution has now eliminated approximately \$20,000 from its present budget without seriously interfering with its educational effectiveness.

Another church-related college has during the past two or three years, actually met expenses and liquidated a debt of \$40,000 without significant gifts but through businesslike curtailments of expenditures. Vast sums of money are being wasted in our institutions now through unnecessary duplications of space, equipment and curriculum procedure. Incidentally, there is no better way for an institution to inspire confidence than in the methods by which it spends its funds.

A college president wrote on February 5th:

Our college is meeting the present economic crisis beautifully. Our entire endowment fund is intact. Our income from endowments has not diminished during these years of depression and for the first time in the history of the college, we have the dollars in sight for the debts of the year.

THREE are two kinds of education. One is that which makes you pass examinations, the other is the one you enjoy. This makes education an atmosphere, a discipline and a lift, and produces a human being.—*Bishop David of Liverpool.*

THE ANNUAL MEETING, 1932**HARRY THOMAS STOCK**

The attendance at the Cincinnati meeting was large and representative. Not only were executive or departmental secretaries from most of the Boards present, but many college administrators and a number of university pastors shared the sessions.

The program was so organized as to deal with the various phases of the activities of the Council and of its constituent agencies, and the interest of the delegates was attested by their hearty participation in the periods of discussion. The committees wrestled with difficult problems and made recommendations for the guidance of the Executive Committee, by which it is planned to increase the effectiveness of the Council's program even though the financial resources for the ensuing year will be diminished.

A CHRISTIAN PHILOSOPHY OF EDUCATION

Dr. Wickey struck a much-needed note in his presidential address. He began by calling attention to the fact that there is great confusion among educators, and that better techniques and revamped organizations will not end it. The basic requirement is a consistent philosophy of education by which all that we do shall be guided. (The address is printed in full in this issue.)

INCUBATING EDUCATIONAL METHODS

The surveys of work initiated and carried on under the leadership of the Council are always instructive and interesting. It was clear that the Council has a multitude of interlocking relationships, and that in addition to the large number of enterprises carried on by its secretaries it initiates many important surveys and field activities which are supported or undertaken by specialists in other organizations; that it provides resources for students and agencies which are thus saved the expense and time of gathering essential information themselves; that it serves, upon request, as a competent field force for constituent bodies and for other educational institutions; that, although it is not a money-raising agency in any direct sense, its office is

partly responsible for large indirect gifts to institutions and to students pursuing special studies. Foundations and recognized educational leaders look to the secretaries of the Council for advice and recommendation.

It is particularly significant that during this year of financial stress the Council has been so well supported by the denominations. Although no church board has escaped a serious cut in receipts, the contributions to the Council have not been reduced proportionally. In every church it has been necessary to make serious economies, and naturally appropriations to the Council have suffered—but these reductions, in almost every case, have been less than the proportion of decline in denominational receipts. This is a significant evidence of the fact that our sectarianism is not true to the reputation which critics would give the denominations. It is likewise an indication of the value set upon this particular interdenominational approach to higher education which the Council represents.

MATTERS OF ADMINISTRATION

Church Boards which administer student loan funds find them a matter for continuous examination. To use them for the aid of the most worthy students, to protect the institution against those who are not good risks, to show wisdom and friendliness in the collection of the principal and interest—these are matters which require moral discernment and Christian business procedure. The study made by Dr. Ogan opened up avenues of research which other Boards must undertake if their funds are to be judiciously distributed.

Dr. Kedzie's paper revealed the fact that many of the denominations observe a College Day but that there seems to be an almost hopeless diversity of dates upon which these observances are held. The value of common material prepared for a single observance of such a day is clear. Something of the possibility of such an undertaking is indicated by the success of the recent broadcast in behalf of the liberal arts colleges. Even though only a few of the denominations may be able to unite upon a common date for local church emphasis, an experiment along this line would be a venture which might easily grow in extent and significance.

Dr. Quillian's paper described in clear detail how the Southern Methodists have wrought a complete unity of program through a single national agency which makes effective contact with each local unit. A number of other churches have a similar arrangement. The discussion developed the point that there may be disadvantages in combining local church and college education within a single agency, but that there should be at least a cooperative planning of major elements of a program if the two general phases of the work are kept separate organizationally. There seemed to be no dissent from this point of view, and the disposition to regard the Christian educational task as a unit seemed to be universal.

THE STUDENT TODAY

The evening discussion of the religion of present-day students was stimulating and provocative. Dr. Markley began by pointing out that students, generally speaking, are not wholly original. They get their ideas from others. Popular professors influence their thinking more than the young people themselves know. They are mesmerized by slogans, oft repeated. Clearly, one of the tasks of the church and of the Christian college, is to provide sound leadership which attracts and influences the thinking and living of students.

Attention was called to the need of making clear the reality of the spiritual life, and of emphasizing the fact that religion costs something, demands much. That there is a wide-spread desire for religious understanding and experience is evident from the new interest in worship and in Bible-study groups that are trying earnestly to find what the gospel requires of a modern Christian.

It was maintained that there is high religious potentiality among students, and that competent spiritual guides have a great chance to help these questing young people to realize this inner yearning. On the other hand, it was maintained that there is no apperception of reality in religion, and among great companies of students there is no interest in the development of a rich quality of inner experience.

The fault, it was pointed out, does not originate in the college or university. Young men and women have no deep funda-

mental beliefs or certainties, and this lack must be charged to the churches and homes from which they come. Three common symptoms of our time were noted: lack of respect—for themselves, for their parents, for law; a lack of reverence; and an easy refusal to serve when there is no reward in sight.

A number of experiments in worship were cited. The influence of beautiful chapels was regarded as highly beneficial, although one secretary doubted whether formal worship is the best or most natural way by which to lead young people into a consciousness of God. He maintained that when young people are led into projects of significant service they will need to draw upon the hidden sources of power resident in the universe and that religious insight will come best in this way. Attention was also called to the fact that those professors who have the most profound influence upon the more thoughtful students are the social radicals. The great opportunity of the church is to spiritualize social adventure.

There are more ways than one of finding God. Some students enter into an understanding of spiritual realities by one door, others by another. There are times in one's life when the worship of silence is chiefly needed. Instruction, information, study at another period may be the chief means of religious development. Again, this same young person may need the out thrust of a great social undertaking; the deepest inner resource may come to him only as he reaches out in neighborliness. The religious leader in a college or university must be able to diagnose the situation, to counsel at the point where need seems greatest, and then to be the companion in whom is reflected the spirit which was in Jesus.

THE BOARDS AS EFFECTIVE AIDS

Dr. McGregor, in describing how the Episcopal Church works among students in non-church colleges and institutions, placed the emphasis upon the development of an effective parish church. There is no program of student work organically separated from the regular parish. This policy is based upon the belief that the college years require a continuation of experience within a church, just as the post-college experience should include such

a parish relationship. The central Department of Religious Education is instrumental in recommending competent rectors and assistants for churches in college communities, and it aids in the financial support of pastors in some of these fields.

In his analysis of the many functions of a Board of Education, Dr. Robinson recurred to the emphasis made by Dr. Wickey. The very existence of church colleges is to be justified on the ground that they are committed to a Christian philosophy of life and that they make an honest and intelligent effort to use all of the resources of the total curriculum to produce Christian results in character. Curriculum, in the present interpretation of the word, includes much more than courses; it takes in all of the organized processes and activities which affect the experience and character of the students.

The discussion elicited a variety of ideas as to the ways in which Church Boards can help colleges in their program. It was suggested that the central agencies might prepare a statement of ideals which would be criteria by which a Christian college might be guided. This, it was maintained, would require the church to face the question as to what it means by the word "Christian," what is involved in Christian behavior. The society in which young people live is not determined by Christian standards. They come to college with habits pretty well fixed. The college has great difficulty in raising the level of student thought and practice to the truly Christian standards, because older young people have so little conception of religion when they come as freshmen.

In order to prove at all effective in developing high ideals of Christian living, the college must be able to lay hold of faculty members in whom there is a genuine experience of religion. The Boards ought to be able to assist in finding such men. It is through the impact of personality upon personality that the chief religious values may be imparted to students.

Some maintained that it is in finding Christian professors and in organizing a curriculum which includes religion at the center that a college has its distinctive function as opposed to that of the tax-supported institution. It was replied, however, that state universities are not indifferent to religion. The presi-

dents of these state schools are, almost without exception, deeply concerned about the spiritual life of the students. It was pointed out that there are state universities ready to incorporate schools of religion into the curriculum just as soon as the denominations can agree upon the program to be pursued.

This discussion, together with that in the business session which preceded it, represented the interest of the members of the Council in redefining the program of the organization so as to make a more significant contribution to the work of the Boards and to the colleges and universities related to them. The new Committee on Policy will give attention to this matter during the present year.

THE *Journal* of the National Educational Association for December, 1931, true to its devotion to high ideals in American education, reprints five full pages from L. P. Jacks' essay on *The Lost Radiance*, in which Principal Jacks interprets and extolls the Christian religion. The heart of Principal Jacks' message is this—"Christianity is the most encouraging, the most joyous, the least repressive and the least forbidding of all the religions of mankind."

* * * * *

ENGLISH universities, together with universities the world over, are actively organizing disarmament campaigns. The following petition has been signed by the leaders in seventeen British universities:

We, the undersigned, representative of all types of undergraduate opinion in the Universities of Great Britain,

ASSURED of the necessity of fulfilling treaty obligations to disarm, and of the waste and danger of maintaining armaments at their present level;

CONSIDERING that past controversy upon questions of method is of small importance with the need to secure agreement upon a genuine and drastic reduction, whatever be the technical means of limitation adopted by the World Disarmament Conference;

CONVINCED that nothing less than an all-round reduction of armaments by one quarter can restore public confidence in the efficacy of peaceful settlement and in the good faith of governments;

RESPECTFULLY URGE His Majesty's Government to make known without delay the readiness of Great Britain to accept a reduction upon that scale as the objective of the Conference of February."

CHRISTIAN HIGHER EDUCATION—WHITHER?

The Presidential Address

GOULD WICKEY

THE PRESENT CONFUSION IN EDUCATION

Amazed and amused was I, while reading the writings of educators during the past twelve months, to find the frank acknowledgment of educational confusion. Professor John Dewey, writing in *School and Society* (October 31, 1931, "Some Aspects of Modern Education"), says, "The sum of the matter is that at the present time education has no great directive aim. It grows, but it grows from specific pressure exerted here and there, not because of any large and inspiring social policies. It expands by piece-meal additions, not by the movement of a vital force within." He writes in a similar vein in the Harvard Inglis Lecture, 1931. Dr. George H. Betts thinks the outlook for religious education is not encouraging. Dr. Shailer Mathews warns of "certain tendencies which threaten to divert religious interest from its truly effective elements," and points out dangers to be avoided by the religious education movement. Can it be that these and other acknowledged leaders, in both secular and religious education, have labored in vain? Surely, the classes and the masses have not been slow in accepting both their theories and techniques. What, then, is the cause of the present confusion in education?

So far as I can find, no first class educational thinker believes we need more or very different objectives. None has suggested new techniques. The materials have received no great condemnation, although weaknesses are acknowledged here and there. On the other hand, there is general agreement that we need a new philosophy of education. Professor Thomas Briggs speaking before the North Central Association of Secondary Schools and Colleges last March, after exhibiting the weaknesses of our curricula, our methods, and our research, made the positive suggestion of the need for a new philosophy of education. Dr. George Betts writing in *The Christian Century* (July 8, 1931) under the title, "The Outlook for Religious Education," admits

we need "a new philosophy of religious education even more than we need new techniques, unbelievably bad as some of our techniques are."

Where shall we look for the construction of this needed philosophy of Christian education? It will no doubt come from some agency who can and will survey the whole field without fear or favor. A Church Board of Education, or, better still, this Council of Church Boards of Education ought to be that agency. It is hoped that no one will look upon this Council as a financial propaganda organization. There are many organizations who make such work their specialties, and this Council should not attempt to be a competing agency. Nor should this Council be considered only a clearing house for educational experiments. The Association of American Colleges is in a far better position to carry on such work, although our Council should be prepared to carry on such projects as may be distinctly in the field of Christian education. I would like to suggest that this Council be a power house for the maintenance of the original impulse exhibited in the founding of the American church college, and for the transmission of that impulse to these colleges and to the American people.

With the conviction that such is the function of this Council, I am bold enough to attempt to suggest, in outline, some principles which must underlie all Christian higher education.

I. SOME UNDERLYING PRINCIPLES OF CHRISTIAN EDUCATION

1. *The Reality of Inspiration.*

However closely a college may be related to a church or religious body, and however prominent may be the religious motive, it is nevertheless an educational institution. As such it must consider and possess an adequate epistemology.

Acquaintance with the objective world is declared to rest on sensation. But, even here, there is the admission that the mind or self is active in giving sensations content, definition, and relation. In other words, in the ordinary knowing process, the self is not like a sponge; rather it is active and constitutive.

However, the acquisition of truth is not limited to sensation. The great artists, poets, philosophers, and prophets have always

spoken of the reality of revelation and inspiration. There was much knowledge and wisdom in the world before science, as such, was born. The Christian has always believed that the Holy Scriptures reveal truth, that Jesus Christ is "the Way, the Truth, and the Life," and that the Holy Spirit will guide into all truth. Thus, for the Christian, revelation of truth was not completed 1900 years ago, and inspiration did not cease with the apostles.

It is difficult to understand why there has been so much neglect of this significant source of knowledge. A Sunday school teacher is reported as refusing to teach lessons dealing with the Holy Spirit, on the ground that she did not understand how He could operate. Dr. George Coe in his *What is Christian Education?* speaks rather slightly of mysticism, and declares "it is educationally sterile." If the acclaimed leaders and writers in the field of Christian education negate the age-old recognized agencies of communion and prayer, as sources of truth, then one can hardly criticize a Sunday school teacher for not presenting a lesson on the Holy Spirit.

In the light of this situation, it is most refreshing to read the recent book of Dr. C. F. Sanders, Professor of Philosophy, Gettysburg College, *The Taproot of Religion and its Fruitage*. In his second chapter, he comes to grips with this very subject and makes an earnest plea that more attention be given to mystical apprehension and the development of the mystical consciousness.

Christian education must recognize and utilize all the sources of knowledge and must strive unceasingly for obtaining new truths through the avenues of sensation, revelation and inspiration.

2. *A Purposive World.*

For the Christian, "God's in his heaven, all's well with the world" has never been a satisfactory metaphysics. To the Christian, God not only created the heavens and the earth and all that therein is, but He is most active in the universe fulfilling a Divine plan.

The blatant atheism and mad materialism of the eighteenth and nineteenth centuries produced a deadening determinism.

Students of the sciences, being educated at institutions where the materialistic philosophies were influential, entered the faculties of the church colleges without being wholly conscious of and conscientious in the significance of their positions. Immediately there developed walls of opposition between departments of science and religion; and both threw stones, even though they lived in glass houses.

The recent statements which have come from the scientific laboratories and thinkers indicate that the principle of determinism is no longer accepted. Compton speaks of "the essentially unpredictable character of the atom." Even Bertrand Russell allows "to the atom a certain amount of free will" ("Is the Universe Running Down?" in the *Century Magazine*, July, 1929, p. 314). Professor Overstreet in his recent book, *The Enduring Quest*, declares "materialism is so much of the past that scientists do not give it a passing thought." Whitehead is firm in his conviction that "religion is the Vision of something which stands beyond, behind, and within a passing flux of immediate things; something which is real, and yet waiting to be realized; something which is a remote possibility, and yet the greatest of present facts; something that gives meaning to all that passes, and yet eludes apprehension; something whose possession is the final good and yet is beyond all reach; something which is the ultimate ideal and the hopeless quest" (*Science and the Modern World*, p. 275). Professor E. G. Conklin speaking before the Washington Academy of Sciences admitted that life and mind cannot be explained on mechanistic principles. Steinmetz, in answer to Babson's question, "What line of research will see the greatest development in the next fifty years?", acknowledged the failure of the discoveries of science to bring happiness to man and declared, in essence, that scientists must now turn their laboratories over to the study of God, prayer, and spiritual forces, and that spiritual power is the greatest of undeveloped powers and has the greatest future.

3. *The Worth of Persons.*

A false science sees in man nothing but an animal species. His whole life may be explained on a naturalistic basis. Freedom, purpose, and moral effort are fictions of the imagination

and must be given up. Man is wholly a part of the mechanistic universe and a creature of his environment. So teaches a secular education.

Christian education follows Jesus in his estimate of humanity. Man is judged not in terms of his material origin and of what he appears to be but in terms of what he may become. Jesus gave hope to the most unlikely of persons. He saw individuals in the gutters of life and spoke to them of their moral and spiritual possibilities. Saint John describes Jesus as giving to those who would receive him "power to become."

But Christianity does not see in man a perfect creature. It admits the reality of sin and the inherent weakness of human nature. It is absolutely opposed to those who declare that sin is "obsolete," a "theological invention," "a ghost conjured by priests to disturb souls," and a "psychological attribute of adolescent sentimental development."

While admitting the reality of this fact and describing it in all its blackness, Christianity goes further by presenting a way out of the situation. It says when Jesus Christ was "delivered for our offenses and raised again for our justification," then a way was opened whereby each one might become that which God expects and for which he was created. "But as many as received him, to them gave he the right to become children of God, even to them that believe on his name; who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John I: 12, 13.)

In such a psychology, there is nothing cramping and deadening. Man may obey organic laws but also he can bring within his experience laws of the spiritual realm, which enable him to achieve spiritual goals. Here there is hope, encouragement, and the very foundation of all true progress and development. Here Christian education offers something not found beyond its walls.

4. *An Evangelical Message.*

If it be true that "the ignoring of religion is fatal to the real purpose of education," then it is equally true that the ignoring of Christianity is fatal to the real purpose of Christian education. I agree with Warden Bell in his recent book, *Unfathom-*

able Convictions, when he writes, "facts and behavior are dead stuff until man begins to interpret them and that interpretation is bound to become a religious activity" (p. 130). But I would go one step farther than Dr. Bell seems to go. I believe the facts of life and behavior can be adequately understood and properly evaluated only in the light of Christianity. There is a Christian interpretation of life.

There is too much talking and writing these days about "religious education" and not enough about "Christian education." It was most refreshing to read in the address of the President of this Council for 1925, Dr. Edgar P. Hill, the following:

It is certainly high time, therefore, that our educators, who call themselves Christians, who are accustomed to orate with fervor on the vital importance of Christian education and to plead with consecrated laymen for funds with which to promote a Christian educational program, should make the discovery that the Christian religion has something definite, authoritative and distinctive to say concerning God and Christ and sin and salvation and prayer and right living and the future life and a certain book called the Bible. It is this sort of thing we should be trying with desperate earnestness to get into the minds and hearts of our young people in connection with their education or else cease making such an ado over the supreme importance of Christian education" (*Christian Education*, Vol. 9, p. 173).

The desire to develop Christ-men and women must be inherent in the college community. While the college will not be a proselyting shop, it will be an evangelizing station. If, "our fathers were impressed with the horror that men should die without Christ," in addition, we should be impressed "with the horror that men should live without Christ." *The passion for souls possessed by the fathers must be manifested in Christian education in the form of the passion to create Christian personalities.*

It is not only my measured judgment but also firm conviction that the philosophy of life needed in Christian education today is one which recognizes the reality of inspiration,—a correct epistemology; the purposiveness of the universe,—a comprehensive metaphysics; the spiritual nature of persons,—a real

psychology; and an evangelical message,—a conservative, positive and constructive theology. If church colleges will penetrate their classrooms and their campuses with such a philosophy, there will be no question in the minds of parents and of constituency as to their predominate need, to their increased support, and to their productive value. And there will be no question as to the uniqueness and the whither of Christian higher education.

To stop with this statement of the underlying principles of Christian education would be to subject this address to the very criticism with which Christian education is now being assailed, namely, it has the principles but there is no or very little practice. Accordingly, I wish to make, briefly,

II. SOME APPLICATIONS OF THESE PRINCIPLES

1. *The Administrative Policy.*

There must be a definite and positive relation between the philosophy of Christian education and the practice of Christianity. This practice must start with the administration, as seen in the board of trustees, the president and other administrative officers.

A few questions are suggestive. What consideration is given to the type and kind of investments? Are endowments hypothesized? Are constitutions changed in order that endowments may be hypothecated? Are church principles ever sold for a mess of pottage? Is a new gymnasium given precedence over a new library or a new chapel? What consideration is given to the welfare of the persons employed or discharged by the college? Does the college subsidize athletes rather than Christian workers? These questions are sufficient to show that the Christian life of the college depends in largest measure upon the Christian leadership.

2. *The Attitude of the Faculty.*

It is commonly admitted that ideas and ideals can be transmitted only through personalities. This was beautifully put by Dr. Richardson in his *Study of the Liberal College* (p. 220):

“The influence of high character is contagious. There are men who from the force and sweetness of their personality and the

loftiness of their outlook are radiating centers of goodness to all about. . . . The appeal of these men exercised as it often is year after year upon the hundreds of men who pass through the college is a power which only those who have experienced it can appreciate."

How can such a faculty be obtained? Dr. Henry W. A. Hanson, President of Gettysburg College, answered this question for Dr. R. L. Kelly, as follows:

Directly and indirectly the attitude of the individual professor means more for the building of spiritual appreciation than any other single source in college life. When this fact became clear to me, I at once had a conference with each member of my faculty informing him as to the nature of the college and the nature of my own program. I do not want professors but teachers. I want men who teach boys rather than books. I am determined at all times to have a faculty made up of men who are individually loyal to Jesus Christ and his program of life. For this reason, for the last seven years no professor has been added to the faculty who has not made this affirmation and with it a statement that if at any time he can no longer maintain an attitude of loyalty to Jesus Christ and his teachings, that he pledge immediate resignation. The question of denominationalism never comes up. The question of Christian faith always comes up as the first question in the securing of a new member for my faculty staff. (*Christian Education*, January, 1932.)

Such a faculty will yearn to make Christ known to the students no matter what the class and subject may be. Religion will be taught all day long. It is my judgment and conviction that the church college dare not have a lower motive than the Christian pastor and missionary.

3. *The Essential Curriculum.*

Every church college is first, last, and always, an educational institution. As such, the curriculum will constitute perhaps the heart of its endeavors to accomplish its task and fulfill its purpose. Its philosophy of education will profoundly affect both the materials and the methods of the curriculum.

For this purpose, a curriculum may be divided into six centers. First, there is the language center. Every student should have considerable knowledge of two languages besides his native tongue, primarily as a means of developing his appreciation of

other peoples. President Haas, of Muhlenberg College, very aptly declared in a recent address, "If God can only come to us through the Word, we, too, can only come to men through their language." The second group of subjects are the physical sciences. Here the student will learn how to direct his behavior so that he may the more adequately fulfill his life purpose. The Christian does not fear the truth of science, for the God of Christ is the God of the cosmos. The third center is the social sciences. History will reveal the working of Divine purposes. Sociology will show the influences of religious impulses and organizations. Economics will show the need for Christian standards in the commercial world. Here the student should learn something more of the fatherhood of God and the brotherhood of man. The fourth group of subjects is those dealing with psychological and educational principles. A psychology which is more than physiology and a pedagogy which deals with personality rather than things will reveal to the student a new world of possibilities. Because the church college is preparing such a large percentage of the public school teachers of America, she will be, as many writers have indicated, a great power in the molding of our civilization, provided she has the correct psychology and pedagogy. The fifth center in the curriculum is the fine arts. Art, architecture, music, and allied subjects are not the works of the devil. George H. Opdyke has significantly said that "art is a language." (*Journal of Adult Education*, January, 1932). Surely, no phase of modern life needs the refining influence of Christian principles as do the fine arts. The final group of subjects is religion and philosophy. Here the whole of experience in relation to the whole of the universe will be viewed, and such a philosophy of life will be developed as will enable the student to face life's problems unafraid, knowing that he possesses their solution.

4. *The Student Activities.*

President W. A. Jessup, of the University of Iowa, is authority for the statement that within the past thirty years "little difference is to be seen in the actual life of students on campuses dominated by private foundations, religious denominations, or the political forces of the states. . . . The products of these schools

have been strikingly alike rather than sharply different as measured by our familiar standards of individual happiness and social value."

Although my experience does not agree with this statement, yet there may be enough truth in it to compel the leaders of the church colleges to recognize that the practice of Christianity and the application of the Christian philosophy of life must be applied in the realm of student activities. A few questions will be sufficient to suggest lines of action. Do intercollegiate athletics as at present conducted inspire our youth to be Christian in speech and in dealing with one another? Are the organized groups increasing the democratic fellowship among the students and exercising the spirit of the Golden Rule in their relations to the rest of the student body? Can a church college justify itself for not having a constructive social program, in face of the fact that college youth are going to questionable parties? What explanation can the college give when students rebel against the chapel and convocation services? Are these things a condemnation of the students or of the college officials?

In the whole matter of student activities and the practice of Christian principles, it must be remembered that the work of Christian education is never done. Each student presents constantly age-old problems and tasks.

CONCLUSION

America needs a Christian philosophy of education. Our educators need to be filled with the passion for the development of Christian personality. The salvation of the world, so far as human efforts are concerned, will be accomplished through Christian education. William James believed that war has been the great unifying force amongst peoples and contended that we need "a moral equivalent for war." Dr. L. P. Jacks, in *The Education of the Whole Man*, says "education is the long-sought 'equivalent for war.'" With this statement I cannot agree, at least on its face value. Education, according to the frank confession of its most influential philosopher in this country, Professor John Dewey, has "no vital force within." THE ONLY MORAL EQUIVALENT FOR WAR IS CHRISTIAN EDUCATION. CHRISTIAN

EDUCATION HAS THE "VITAL FORCE WITHIN," "THE GREAT DIRECTIVE AIM," AND THE "LARGE AND INSPIRED SOCIAL POLICY."

For such an education, the youth of the land are looking and yearning. Traveling on a train in Northern California last May, I entered into conversation with a young lady. Immediately the topic was turned to religion, and I learned that she had no use for the church, that she attended occasionally more to criticize than to worship, and that she knew little about religion and Christianity.

Without revealing my identity, I presented an interpretation of Christianity, the significance of the church, and the place of religion in our lives. Within, what seemed to be, not more than forty-five minutes, she gave me her right hand as a pledge that she would accept the challenge of the Christian way of life. Today, she is a senior in the University of California at Los Angeles.

Is Dean Weigle, of Yale University, correct in his opinion that the latter part of the eighteenth century is similar to the period through which we have just passed with its denials and excesses, and that we are at the beginning of a great revival of religious faith? If so, then there is a challenge for a positive and constructive Christianity, with the open-mindedness of liberalism, the enthusiasm of fundamentalism, the errors of neither, and the truths of both. Will Christian higher education present to the mind of youth such a philosophy of life? If so, she will need no apologetic; her outcomes will guarantee her perpetuity.

EIGHT Colorado colleges recently combined to form a model of the World Disarmament Conference at Geneva. Six commissions on various phases of disarmament were organized to make advance studies and to prepare special reports for the plenary session of the conclave. Each institution represents one or more world powers—the University of Colorado, Great Britain, the University of Denver, France, Colorado Agricultural College, Italy, Regis College, Spain, Colorado Woman's College, Germany, Iliff School of Theology, Japan, Loretto Heights College, the United States.

LIBRARY OF
THE TWENTY-FIRST ANNUAL MEETING OF
THE COUNCIL OF CHURCH BOARDS
OF EDUCATION

ROBERT L. KELLY

In harmony with the temper and the tempo of the times I submit my report this year from the point of view of the financial problems of our agencies and institutions. What contribution does the Council have to make in this area of our activities?

THE CAMPAIGN OF PERSEVERANCE

First of all, I refer to the Campaign of Perseverance. It has operated silently, constructively, perseveringly. How much cash has it brought to us, in hand? Very much, indeed. As the thunders and lightnings of the panic have crashed about our heads, as the winds have blown and the floods have descended, it has been discovered that those agencies and institutions that have operated on the principles of the Campaign of Perseverance have stood firm. They have been guided by experienced financiers within and without the banks, the trust companies, and the legal profession, they have had good methods of bookkeeping, and have rendered clear and reliable accounts of their holdings, they have maintained safe and rewarding investments, they have operated economically in terms of budgets, they have not drawn upon funds which should be inviolable. They have kept faith and their credit, and the confidence of the people. It has been said that there are three safeguards of civilization—the faithfulness of trustees, the skill of the competent, the courage of the brave. To work silently and constructively through good and evil report requires courage, to bring an organization to the end of the year with an unimpaired program and with even a small balance requires skill, to build funds and invest funds advantageously in times of financial peril is to exemplify the faithfulness of trusteeship. An encouraging number of colleges and trust companies are cooperating in stabilizing college funds and thus gaining the confidence of donors in the college enterprise.

These institutions have put on conservative and constructive educational programs that have attracted students, and often

have brought in increased amounts of tuitions during the past year. In not a few cases, current contributions have suffered little or no diminution. The institutions that are tottering on their foundations are those that have violated one or more of the principles of the Campaign of Perseverance.

Standing as the sponsors of this careful financial program, in so far as the influence of the Council is concerned, have been our trusted friends Alfred Williams Anthony and Daniel S. Remsen, who have neither received nor expected rewards from the Council.

THE FINANCIAL STATUS OF THE COLLEGES

In the spring, a group of colleges in the middle west, all but one of which are affiliated with the Boards of this Council, appealed to the writer for an investigation of their financial status and needs, with a view to some means of relief. The Council did not have funds even to conduct a preliminary survey, but our loyal ally of eighteen years' standing, the Association of American Colleges, was ready with the funds, the prestige, and the machinery for such an investigation. A report of this study is being made to the Association this week by Dr. Anthony, the Chairman of the Association's Commission on Permanent and Trust Funds. This report will be invaluable to those responsible for the management of institutions, and will be a safe guide for the next step.

THE PRESSER SCHOLARSHIPS

During the last year the Presser Foundation contributed 142 music scholarships, to the total value of \$35,500 to the institutions related to the Boards of the Council. On the Music Committee of this Foundation is a member of the staff of the Council, appointed because it was thought he had some knowledge of the colleges of the country.

THE ADVISORY GROUP ON COLLEGE LIBRARIES

A representative of the staff of this Council and four other officers of the Association, present and past, are members of the Carnegie Corporation's Advisory Group on College Libraries. The activities of this Group are very extensive. It can be re-

ported here only that upon the Group's recommendation, fifty-seven libraries of colleges related to the Council, and seventy-four related to the Association have received grants for the purchase of books. The total appropriation for books made by the Carnegie Corporation upon the recommendation of this Group during the past two years has amounted to approximately a million dollars, and \$800,000 besides have been appropriated during the same period for other purposes in connection with college libraries.

THE UNIFORM REPORTING SYSTEM

At this meeting, President E. E. Rall, for several years chairman of the Council's committee on a minimum financial report blank, will present the findings of the joint committee into which the Council's committee was developed, which has worked for years on this intricate problem. More recently this effort has been subsidized to the extent of \$25,000 by the General Education Board. It is enough now to say that the first fruits of a harvest, the seeds of which were sown by this Council several years ago, are appearing.

THE "SMALLER COLLEGE" STUDY

The Smaller College Study is being carried on under the auspices of the Association and the general direction of Mr. Palmer. One hundred and eighteen colleges are now participating in this study, of which ninety-three are related to the Council. It is a college survey for Council colleges, without Council expenditures, except the time given to it by the Executive Secretary as an advisor, and without expense to the colleges except the time they give to it. Of these one hundred and eighteen colleges eight are Friends colleges, for which the writer, with the assistance of Miss Boardman, Miss Anderson and Mrs. McGleenan, is conducting an intimate investigation, particularly of the quality of entering students, the attitudes of officers and teachers, and the achievements of graduates. For this service each Friends college makes a monetary contribution. Some of the measurements of this intensive study are being applied in fifteen other small colleges by a graduate student in Yale University. In all, fifteen graduate students registered in six uni-

versities are engaged in interpreting the data of the "Smaller College" Study. It will be recalled that in past years similar studies of colleges affiliated with denominations have been made by the Council.

OTHER ASSOCIATION SURVEYS

The colleges of this Council will derive great benefit also, without expense to them, from the Association's Comprehensive Examination Project, to which the General Education Board has contributed \$25,000, and from the College Music Study, in the work of which the Carnegie Corporation, the Carnegie Foundation and the Juilliard (Music) Foundation are collaborating, and to the expense of which a substantial contribution has been promised.

VITAL STANDARDS OF MEASUREMENT

At the annual meeting of the Association this year Chancellor Samuel P. Capen, of the University of Buffalo, will present a paper on "Vital Education Measures Applicable to Colleges." This again comes as bread at the harvest time returning after many days. Chancellor Capen is Chairman of the Committee of the North Central Association of Colleges and Secondary Schools to devise a new system of measuring colleges. The protest against the inadequate standards of the North Central Association was expressed for a series of years vigorously and repeatedly by members of this Council. They were the original agitators for reform. At the request of the North Central Committee the measures used in the intimate studies of the colleges just referred to have been placed at the disposal of the Committee.

PROFESSIONAL TRAINING FOR COLLEGE OFFICERS

The Council had an early and important share in bringing about the establishment of graduate courses in college administration and teaching in the leading American universities. This movement now has reached such proportions that no fewer than thirty-nine institutions offer such courses and an aggregate of many hundreds of students, mostly college officers and teachers are enrolled. For the past seven years the writer has met

such groups in short courses of lectures at Teachers College, Columbia University, New York University, and other universities. He has emphasized especially the religious phases of this work. Many of these students have gone permanently into work in church-related institutions.

NEW COLLEGE PRESIDENTS

One of the most promising developments of the year has been the installation of several vigorous, talented, consecrated, trained men as presidents of church related colleges. Such care as has been displayed in the selection of these presidents, if it became general, would go a long way to guarantee the Christian character of our colleges.

LIFE WORK

A representative of the Penney Foundation has collaborated with Mr. Leach during the year in the preparation of copy dealing with the general problem of Life Work. This was done under the joint auspices of a large group of representatives of national agencies.* It is hoped this copy may eventuate in a pamphlet of real interest and value.

THE HAZEN FOUNDATION

The Hazen Foundation, on whose Board of Trustees the Council is represented, has contributed \$2,225 to sixteen university workers in sums of from \$100 to \$200 to assist them in making student contacts. In addition, this Foundation has contributed \$357.15 to the Council's University Department for expenditure in developing the work of the Regional and Triennial Conferences. The President of this Foundation wrote to Mr. Leach:

We wish, as you know, to strengthen your hands in every possible way, and to strengthen the influence of the Council

* The Council of Women for Home Missions, the Federation of Women's Boards of Foreign Missions of North America, The J. C. Penney Foundation, the Interseminary Movement, the Missionary Education Movement, the Board of Education of the United Lutheran Church in America, the Foreign Missions Conference of North America, the Board of Foreign Missions of the Presbyterian Church, U. S. A., the Board of Christian Education of the Presbyterian Church, U. S. A., the Congregational Education Society, and the Council of Church Boards of Education.

of Church Boards of Education in bringing about a greater sense of unity and fellowship and common purpose among the church workers in universities and colleges of the United States in all the denominations.

This sets before the Council's University Department a tremendous challenge. The field is white unto the harvest, the workers are relatively few, and their resources very limited.

"CHRISTIAN EDUCATION"

The year has registered commendable progress in our magazine **CHRISTIAN EDUCATION**, although the subscription list has been maintained and increased only by constant and usually direct publicity. Because of a better contract with the printer, the cost of this journal, except for the *Handbook*, has been less than in any recent year. It is a source of great gratification, that the Boards almost without exception, are maintaining or increasing their subscription lists, as are also the Association of American Colleges, the Association of Teachers of Religion, the National Association of Biblical Instructors, the Conference of Theological Seminaries in the United States and Canada, and the Regional and National Conferences of Church Workers in Universities and Colleges. These organizations are all active allies of the Council, and look upon this journal as their organ within their respective sectors of the general field. This journal is a highly cooperative interdenominational enterprise. It is issued primarily for workers, since it has never been possible for the Council, with the small funds at hand, to enter upon a widespread campaign of publicity.

THE COUNCIL FINANCES

The Council has not been without financial perplexities during this as former years. A few Boards, while reducing their appropriations, have maintained a higher proportional support of the Council than of features of their own work. Most of the Boards have maintained their usual appropriations, and paid every cent due before December 31. On the whole, the manner in which the constituent Boards have supported the Council has been not merely gratifying, but phenomenal. This support is a significant sign of the Council's deep seated passion for interdenomini-

national cooperation—the basal principle of the Council's program, and its reason to be. The writer reports that for the fifteenth time since his present official relationship with the Council began, the year has closed with a small balance in the bank. However, it must be confessed for the first time that some December bills were unpaid, including one officer's December salary. The cost of the *Handbook* was a heavy financial drain on our budget, and yet the demand for it completely exhausted our supply before the end of the calendar year. This publication must not be undertaken again without special provision to meet its cost.

CONTRIBUTIONS FROM PRIVATE SOURCES

Attention must be called to the fact that the amounts received from other sources than the Boards were larger this year than for any other year but one in the Council's history. The Council office has furnished a large amount of the material which has been published in the *Bulletin* of the Liberal Arts College Movement for which the Movement has made financial contributions.

THE FINANCIAL PROGRAM FOR 1932

After all these developments are stated, the suggestion must be made that the Council's financial credit is jeopardized because it has no capital, and the danger is always imminent of running into the red. Indeed, this would happen often did not one well-disposed Board, with the regularity of clockwork, make its payments quarterly in advance, while two other Boards pay monthly in advance.

Your Executive Secretary recommends, therefore, that the budget for next year be so constructed as to allow for a reserve fund of at least one thousand dollars above the required bank balance. This policy should be continued from year to year until the Council has a sufficient capital to guarantee financial credit and meet unexpected emergencies.

NEW MEMBERS

We are happy to report that the Education Commission of the Southern Baptist Convention and the Board of Education of the Norwegian Lutheran Church have applied for membership

in the Council. The recommendation is made that the applications be approved. There are two other agency applications pending, and the question is pressing whether the Council should not establish a system of institutional membership for institutions not affiliated with Boards but in full sympathy with the objects of the Council. With the acceptance of the two applications for membership now recommended, the total number of Boards in the Council will be increased to twenty-two. However, since the Council was organized two Presbyterian, U. S. A. Education Boards have been merged into one, three Lutheran Boards into one and the Congregational Education Society and the Christian Board have become one. The twenty-two Boards of Education, therefore, represent twenty-six former organic units, and register further interdenominational cooperation of a very practical sort. Of course, no reference is made now to combinations within individual denominations of Boards dealing with diverse phases of educational work, since the areas of activity of this Council are pretty definitely restricted by diplomatic agreements.

THE CINCINNATI PROGRAM

Attention is called to the exhibit displayed at this meeting of phases of the work of the Council and Association and of those of several of the Boards.

The program of this meeting attempts to focus thought upon the work of the Council itself and the relationships of the Council, rather than, as in recent years, upon the work of its institutions and agencies, to serve which the Boards and the Council exist. It is assumed in the second great commandment that we may and should love ourselves as well as our neighbors.

With a profound sense of our mutual dependence upon one another and especially of our dependence upon the Father whom we strive to serve, this report is respectfully submitted.

ANNUAL REPORT OF THE UNIVERSITY SECRETARY AND THE CHAIRMAN OF THE UNIVERSITY COMMITTEE OF THE COUNCIL OF CHURCH BOARDS OF EDUCATION

RAYMOND H. LEACH

In presenting a third annual report, your University Secretary wishes to express his feeling of deep appreciation to the Executive Secretary, the Chairman and members of the University Committee and the members of the Council for their interest and cooperation in the work of the University Department manifested in so many ways. Since the Chairman of the University Committee is unable to be present at this meeting, this report will be considered as the report of the University Department of the Council of Church Boards of Education.

Not as much traveling was done this year as last but arrangements have just recently been made whereby it will be possible to visit institutions in sections reached by a certain railroad at a minimum of expense for transportation.

SURVEY OF STUDENT DENOMINATIONAL PREFERENCES

In compliance with the urgent request of several Board secretaries, a study of the denominational preferences of students enrolled in teachers colleges and normal schools has this year been made. Questionnaires were sent to 233 institutions. Only three failed to give some sort of reply—Arizona State Teachers College, Louisville Normal School, Kentucky, and Columbus Normal School, Ohio.

In three states it is theoretically against the law to ask students their denominational preferences—New York, New Jersey and Massachusetts. However, in New York, five principals of teachers colleges gave the information requested. Evidently, the attitude of the principal has much to do with the interpretation of the state's law. In this connection we note that in the law of each of the three states on this point, specific statement is made as to the procedure of school authorities in the *employment* of teachers. The Law Division of the Department of Education of New York State acknowledges this fact thus:

"While of course this rule relates to the employment of teachers, nevertheless we assume it has its reflection in the attitude of teachers to pupils." Many interesting statements were made by principals replying to our questionnaire. From the Chicago Normal School we learn that "any study made of church affiliation in our town is viewed with suspicion."

Of the 14,122 students enrolled in 37 institutions of the seven New England and Middle Atlantic States replying, a total of 13,669 or 96.7 per cent gave a denominational preference; of the 40,487 students enrolled in 60 institutions of the 13 Southern States replying, a total of 38,038 or 93.9 per cent gave a denominational preference; of the 35,841 students enrolled in 48 institutions of the 12 North Central States replying, a total of 33,719 or 94 per cent gave a denominational preference; of the 14,540 students enrolled in 18 institutions of the eight Rocky Mountain and Pacific States replying, a total of 9,390 or 64.5 per cent gave a denominational preference; summary,—of the 104,990 students enrolled in the 163 institutions of the 40 states replying, a total of 94,816 or 90.3 per cent expressed a denominational preference. According to the statistics obtained, there were .6 per cent Jews and 5.5 per cent Catholics attending the 163 institutions surveyed.

SUMMER CONFERENCES

Summer training conferences have come to be a most important factor in the religious educational program of the denominations and allied agencies. The Christian Associations were the pioneers in organizing conferences especially for students, while the several denominations have devoted their attention to young people generally. The perennial hope has been that some satisfactory cooperative arrangement might be brought about between the Associations and church representatives. There has not been as much progress made as one might wish but I do not believe we are yet prepared to say "It cannot be done."

Within the past two years, renewed attempts have been made at cooperative efforts in summer conferences. The Association representatives, particularly the Y. M. C. A., have invited church men to sit in on their program-planning committees,

while on the other hand, in some instances, the national denominational Boards have delegated denominational leaders to attend Association conferences and have borne the expense. This past year, one denominational secretary paid the expenses of student delegates from eleven institutions in the region to attend the Association conference.

At the same time, it must be noted that an increasing number of college students are attending denominational conferences. The Board of Christian Education of a certain denomination reported that in 1931 there was an enrolment of 4,960 in the 44 conferences which they set up, 1117 or 23 per cent of these being college students.

VISITS TO SOUTHERN UNIVERSITIES

Visits were made in the spring to a number of Southern universities in company with Dr. J. M. Culbreth. In the Mississippi institutions, a feeling of depression was evident. Due to the political activities of the Governor, a large number of faculty men, from presidents down, had been discharged, as a result of which all of the Mississippi institutions were suspended from the Association of Colleges and Secondary Schools of the Southern States.

What impresses one particularly is the large number of students attending and taking part in the program activities of the local churches in these Southern college and university centers. At Mississippi Agricultural and Mechanical College, where the campus is located nearly two miles from the town of Starkville, the Baptist, Methodist and Presbyterian group each owns and maintains a bus for transportation purposes, chiefly because of their church interests.

A local pastor of Columbus, Mississippi, told me he would not have remained there eight years had it not been for the loyal support given the church by the students of Mississippi State College for Women, saying further, that his student group was much more responsive than his town congregation.

At the University of Georgia, the campus religious activities are headed by an Association Secretary whose salary is paid from the income of an endowment. The Baptist and Methodist

churches of Athens maintain student pastors, the two groups of students cooperating in several items of their programs.

The administration, officials and faculty members of the University of Alabama at Tuscaloosa are desirous that every possible religious influence be brought to bear upon the student body. All students are expected to attend some church in Tuscaloosa on Sunday morning. Offices in the Alabama Union building are allotted to the denominational representatives for their student conferences and other activities. Credit courses in religion are taught in the Philosophy Department by the several local ministers, the courses being catalogued and the ministers teaching them given the title of "Instructor." I know of no state institution where greater interest is shown by the administration and greater latitude given to church men in the matter of curriculum credit courses. There is a desire on the part of the University authorities to have established by the church agencies a School of Religion. Much preliminary work has already been done and interest aroused. A local Jewish merchant of some means is interested and proposes to become part of any cooperative enterprise which may be established at the University of Alabama.

Due to the cooperation of all concerned, religious influences of an effective character are present on the campus of the University of North Carolina and in the town of Chapel Hill. Chapel exercises are held daily, conducted by the local ministers and members of the faculty. All churches are near the campus and play a large part in the whole university life. The Religious Workers Council, composed of all the ministers, Y. M. C. A. secretaries, ministerial students and retired ministers and missionaries, banquets together once a month, the expenses being borne by the participating groups, the final banquet being given by the President of the University. Every fourth year, there is held a Human Relations Institute as a culmination of a social service thought for each generation of students. Three years ago, a School of Religion was established, but due to the financial depression, had to be given up. However, the interest of the administration and trustees has been so challenged that the establishment of a Chair of Religion has this year been voted

and as soon as the State Legislature is able to increase the University appropriations, a man will be appointed for this department.

CONFERENCE OF CHURCH WORKERS

In 1908 a small group of student pastors came together at Ann Arbor, Michigan, to exchange ideas and experiences. From that beginning, the Conference has grown until its membership numbers some eight hundred religious workers with students in colleges and universities. Certain objectives have been definitely set up by the Conference members:

1. A practical working organization.
2. To focus the resources of school, students, church and church officials on the total situation.
3. To fund the experience and knowledge of all in the field.
4. To aid in the solution of individual problems.

Since the membership is related to the Council definitely through the several constituent Boards, it is hoped that the next Triennial Meeting, 1934, may be held at the same place and about the same time as the Annual Meetings of the Council of Church Boards of Education and the Association of American Colleges, as was formerly done.

A foundation, whose chief aim is to further and make more effective religious work among students, has shown great interest in helping the Conference workers develop a constructive program. Financial support has made it possible to bring to Conference meetings such men as Rufus Jones and to publish papers given at these meetings, thus adding to the literature of the field. Sixteen university pastors or religious workers connected with the Council are this year receiving \$2,225 in sums ranging from \$100 to \$200. This foundation also sponsors summer courses at both Chicago and Union Theological Seminaries for Association secretaries, student pastors and religious workers with students. Last year the student work budget of the Council received a contribution from this foundation.

COOPERATIVE WORK

Is a "Cooperative Protestantism" possible? Success can only come by there being a unified recognition of the common prob-

lems and a united facing of privilege and responsibility in every area where united action is possible. Some progress can be reported. Besides the Interfaith University Religious Conference at the University of California, Los Angeles, other smaller experiments are being successfully made at Columbia, Cornell and Pennsylvania. Cooperative enterprises are maintained at eight college and university centers. In some cases the students are themselves demonstrating the feasibility and possibility of cooperative effort. All too slowly are we coming to a realization of the fact that advance will be made only as we all work together. A leading churchman recently said that any church was an outlaw that made out its year's program of activities without conferring with all other churches in the community in the hope of a unified cooperation all along the line.

FACULTY AND ADMINISTRATIVE ATTITUDES

Board secretaries are embarrassed at their inability to respond to the demands of university administrations for religious work, curriculum or otherwise, to be undertaken at university centers. A member of our University Committee had on his desk at one time during the past year, sixteen such requests. On the other hand, student criticism of an administration which seemingly manifests little interest in matters religious, is oftentimes severe. A leading editorial in the student publication of one of our greatest state universities is significant when it states:

The lack of interest which the administration of the University has in religious studies as witnessed by the paucity of courses in even related fields, to say nothing of the lack of so much as a chair of theology, is a disgrace to this institution. Hence, even the efforts of somewhat extramural organizations are to be commended. . . . But X_____, as a University, is so lacking in its attention to this field of human thought as would warrant immediate concern and effort without waiting for the usual evolutionary or phylogenetic changes to produce a more balanced condition in the curriculum and a more harmonious one in the minds of the students.

FOREIGN STUDENTS

The foreign students in our universities and colleges can do much to bring about universal peace. There are 10,000 students from other lands attending institutions of higher learning within

our gates. The church has a stake in this foreign student work, as well as a challenge. Many of these young people are in a way protégés of some one of the denominations, some come from a missionary background and have expressed a denominational preference. Their attitude, and consequently their influence, when returning home will depend to a large extent upon their experiences in our schools.

Probably the most effective piece of disarmament work possible can be accomplished with this group. Our university pastors are even now making a real contribution to world peace by means of discussion groups and other items in their programs.

Recently a Joint Committee on Foreign Students was formed by the Foreign Missions Conference and the Federation of Women's Boards. Its chief purposes are:

1. To provide for the interchange of more complete information about particular foreign students between mission boards and religious workers in universities.
2. To represent and interpret the churches to foreign students.
3. To cooperate with other agencies in assisting to provide opportunities for consultation on personal, religious and group problems.
4. To assist Christian students in their adjustments.
5. To promote better understanding.

Your University Secretary will cooperate with this Committee and other agencies interested in foreign students, feeling that a real contribution to the cause of the Kingdom can be made by bringing this matter to the attention of university pastors and religious workers, many of whom are already interesting themselves in the welfare of these friends from other lands. Others can, should and will do more to make these young people so far from home realize that somebody cares.

A CHALLENGE TO THE CHURCH

There are over a quarter of a million sons and daughters of American parents in the 112 publicly controlled colleges and universities of the United States, 87 per cent of whom have claimed affiliation with or preference for some denomination. Whether enrolled in these state schools from necessity or choice, the church must care for them. The church must answer the

call of her people anywhere and everywhere and this special call was never more urgent than it is now.

Probably the American college and university furnish the most challenging field where the pastoral office can prove its greatest usefulness. Our most important need in the development of leadership is that of a commanding preacher in the churches at university centers. Many ministers in these pulpits do not appeal to the average college student. Is it any wonder when such an appreciable percentage of ministers are not even college graduates? Moreover, very often the buildings are inadequate, the welcome perfunctory at best, and the preaching indifferent. If every denomination would spend several thousand dollars at each leading university center for the strengthening of the local pulpit, the present indifference of students at some of these institutions would become enthusiastic interest. Is it fair to criticize students for not attending church in certain university and college centers?

The recent existing protracted and financial stringency has shown the absolute necessity of devoting immediate and earnest attention to the matter of more adequately financing the religious work at our university centers if this great opportunity and responsibility of the church is to be met. Up to the present time a *laissez faire* policy has been adopted. To continue this, would be disastrous! Large sums of money are imperative if the tens of thousands of our future leaders are to have spiritual influence brought to bear upon their lives during college years. The entire machinery of every denomination must be put into motion. Thus far, the church has not fully accepted the responsibility for its greatest field of endeavor.

In some few cases endowments have made permanent and sure, effective religious work among students. Only too well do we realize that decreases in receipts of several major denominations make retreat on some fronts necessary. Great care must be shown, however, in selecting sectors to abandon. Some denominations borrow large sums of money to maintain unimpaired, certain items of their program. Each Board knows whether or not it has guarded against deficit by giving up work in any university center.

**REPORT OF THE FINANCIAL SECRETARY TO THE
COUNCIL OF CHURCH BOARDS OF EDUCATION**

ALFRED WILLIAMS ANTHONY

A secretary of finance seems to many people to be far away from the main objectives of an organization created to cultivate the religious life, but the distance from sound economics to vital Christianity is not far. Without the economic base, values cannot exist; and without integrity and wisdom in the administration of financial matters, Christian stewardship is impossible.

It has seemed to your Financial Secretary that whatever could be done in the direction of thrift, economy, judicious foresight, careful planning and wise expenditures, was a real service to human welfare and to the promotion of the objects which Jesus Christ undertook to make regnant in the world. Toil is honorable. Earnings, whether extracted from the soil or secured by exchange of commodities, or by rendering highly specialized services, are the fruitage of toil; and savings, which necessarily involve a comparison of values, present and future, and the exercise of self-control to withhold expenditures for a later time, represent a fine process in character building. One of the fundamental causes of the present long-continued depression is due to the fact that lessons of thrift and the ethical values of economy and saving have been lost sight of during recent years by a false philosophy which has taught the spending of money as an element of national prosperity and the indulgence of extravagance as a benefit to mankind. Quite the reverse is true. We must be economical, we must be thrifty, we must save, we must inculcate the lessons of thrift, for the individual, for the group, for the institution of every kind, and for local and national governments.

The year past has tried men's souls. It must be remembered that the trying of men's souls is a worthy task, comparable to that which the Almighty has put into the very discipline of life. We, meaning us here and all mankind, must be patient, must bear our burdens, if need be sacrificing until the sacrifice hurts, and we must submit ourselves to the processes which make for integrity, foresight and a steady pursuit of ideals.

During the past year your Secretary has been busy, as in former years, with conferences and correspondence relating to the financial structure of religious, educational and other philanthropic organizations. Many college presidents turn to his office for information respecting approved methods, both of gathering and of conserving funds, of keeping them safe and steadily earning their incomes. Such service bears a fruitage not often in the immediate present but through the reach of the years. It is not a service attended with thrills or excitement, but it does enjoy the benefits of deep satisfaction and steady perseverance.

In these few statements, which scarcely deserve the name of a report, I am striking, as you evidently see, the deeply reverberating notes of ethical thrift and financial integrity.

It is well for me to iterate and reiterate a summarized statement of methods for securing and administering funds which are dedicated to the highest purposes of human welfare, as realized in religion and education.

To the Liberal Arts College Movement, I have said, as I say it to you now:—

The newest thing in methods is to use common sense in the following ways:—

1. Have a college that is worthy of support. This may mean *make it worthy* by the businesslike manner in which its administrative and financial structure is built and conducted; and also by the honest, earnest intellectual ideals and discipline which are wrought into the educational processes and manifestly become embodied in the students.

2. The president is the best agency for the solicitation of funds. Let him delegate to others a great variety of administrative responsibilities but never think he can successfully delegate presenting the interests of the college with the hope of securing contributions, at least from people of large wealth.

3. The wealth of the country is distributed, in ordinary times, widely among graduates and others, but the largest sums of money are in cities, held by individuals who have amassed great fortunes. Internal revenue income statistics prove this statement. The president must have in mind the following groups of people from whom to draw support:—(a) those who repre-

sent the founders of the institution; (b) residents of the local community; (c) alumni and former students; (d) philanthropic people of wealth, and (e) foundations and special funds, and,—perhaps chiefly,—individuals, many of whom, recently come into the possession of property, are unaccustomed to giving. To discover and develop as a giver one of these persons will make the president a benefactor as well as a beneficiary.

4. Funds are funds, however they come. The ordinary channels through which they come are (a) the direct, unrestricted, unconditioned, absolute gift,—nothing is better than this; (b) the income of funds placed in trust, or the principal of trust funds when the income, having served its purpose through a period of time, is released by the death of beneficiaries for the fulfillment of conditions for the ultimate use of the institution; (c) the assignment of life insurance policies or the writing of new policies, making the college a beneficiary; (d) the issuing of annuity agreements, so proportioned as to eventually leave for the institution 70 or more per cent of the original fund, deposited as the basis of the annuity; (e) bequests, written into wills. All of these methods are good for particular people at particular times in special circumstances. The president should understand them all; the advantages and disadvantages of each method, and the times when to advise or urge a prospective benefactor to use one or the other method as best suits his conveniences and wishes.

5. Common sense certainly calls for patience. Seldom is there a "get-rich-quick" scheme which will endow a college all at once. Time and patience, perseverance and faith, are requisite for a long pull.

BECAUSE of a steady increase in the number of students asking for financial help, Boston University has issued an appeal for ten cent voluntary contributions from every student in the University to be pooled in a \$1,000 student loan fund for undergraduates. The money will be loaned in small amounts not to exceed \$25.00 at a time, to students who, through the cutting off of sources of income, are in immediate need of money.

MARCH, 1932

CHRISTIAN EDUCATION

**REPORT OF THE TREASURER OF THE COUNCIL OF
CHURCH BOARDS OF EDUCATION, 1931**

Balance, January 1, 1931

In Bank	\$ 772.62
In Revolving Funds @ Travel	300.00
Petty Cash	40.89
	————
	\$ 1,113.51

RECEIPTS

Constituent Boards of Education:

Northern Baptist Convention	\$ 2,500.00
Southern Baptist Commission	50.00
Church of the Brethren	50.00
Congregational Education Society }	1,800.00
Christian Church }	500.00
Disciples of Christ (1930)	150.00
Evangelical Church	200.00
Five Years Meeting, Society of Friends	25.00
Mennonite Church of North America	3,399.98
Methodist Episcopal Church	600.00
Methodist Protestant Church	50.00
Presbyterian Church U. S.	600.00
Presbyterian Church, U. S. A.	2,500.00
Protestant Episcopal Church	1,200.00
Reformed Church in America	360.00
Reformed Church in the United States	100.00
Seventh Day Baptists	25.00
United Brethren in Christ @ 1930, \$150.00; 1931, \$200.00	350.00
United Lutheran Church in America	499.96
United Presbyterian Church @ 1930, \$250.00; 1931, \$500.00	750.00
	————
	\$15,709.94

Special Donations	1,402.50
Association of American Colleges	22,098.72

CHRISTIAN EDUCATION

Sales & subs. (including <i>Handbook</i>)	3,314.51
Offprints	217.45
	————
	3,531.96
Friends College Survey	200.00
Edward W. Hazen Foundation (special work)	357.15
Miscellaneous (including bank interest)	6.44
	————
	43,306.71

Total receipts plus January 1 balance

\$44,420.22

DISBURSEMENTS

Salaries ¹	\$31,622.51
Less refunds	477.15
	—————
	\$31,145.36
Rent ¹	3,249.96
Office Expense ¹	1,669.07
Office Equipment ¹	396.08
Travel Expense ^{1, 2}	1,307.48

CHRISTIAN EDUCATION

Production 7 regular issues	\$1,831.18
<i>Handbook for 1931</i> (Jan. is- sue)	2,645.24
	—————
	4,476.42
Offprints	141.32
	—————
	4,617.74
Annual Meeting	232.46
American Council on Education	100.00
Junior College Study	225.00
The Edward W. Hazen Foundation (special work)	357.15
Miscellaneous (including bookkeeping)	400.75
	—————
Total disbursements in 1931	\$43,701.05
Balance, December 31, 1931 ³	
In Bank	601.22
In Revolving Funds	100.00
In Petty Cash	17.95
	—————
	719.17

Total disbursements plus December 31 bank balance \$44,420.22

GENERAL STATEMENT OF FINANCIAL CONDITION, AS OF JANUARY 1, 1932

Assets

Cash in Bank, January 1, 1932	\$ 601.22
Petty Cash—at Council Office	17.95
Petty Cash—In Revolving Fund of R. H.	
Leach	100.00

————— \$ 719.17

¹ Includes share paid by Association of American Colleges.

² Executive Sec'y, \$297.43; University Sec'y, \$881.94 @ C.C.B.E. During the year the following amounts were transferred from the Revolving Funds for Traveling Expenses to the cash in bank: R. L. Kelly, \$100.00; R. H. Leach, \$100.00.

³ A credit in the Office Account to the Association of American Colleges was reduced during 1931 from \$891.28 to \$721.34.

MARCH, 1932

CHRISTIAN EDUCATION

Less:

Amount due R. L. Kelly on 1931 salary	\$ 666.67
Amount due Association of American	
Colleges	721.34 1,388.01
Net Cash Assets—(Debit)	\$ 668.84
Office Furniture and Fixtures	1,596.49
Net Assets	\$ 927.65

Liabilities and Capital Investments

Cash in Bank, January 1, 1931	\$ 772.62
Cash in Special Funds, January 1, 1931:	
Petty Cash—at Council Office	40.89
Revolving Fund—R. L. Kelly	100.00
Revolving Fund—R. H. Leach	200.00
Office Furniture and Fixtures, January 1, 1931	1,541.61
Invested in Furniture and Fixtures during year	54.88
	\$2,710.00

Less Net Deficit for year 1931:

1931 Expenses as per cash statement	\$43,701.05
1931 Income as per cash statement	43,306.71
	\$ 394.34
Amount due R. L. Kelly	666.67
Amount due Association of American	
Colleges	721.34 \$1,782.35
	\$ 927.65

We hereby certify that the annexed statement of receipts and disbursements, for the fiscal year ended December 31, 1931, is correct and true; and that the statement of financial condition, above, is in our opinion a true statement of the financial condition of the Council of Church Boards of Education, as of January 1, 1932.

BANK OF NEW YORK AND TRUST COMPANY, TREASURER,
January 8, 1932. By: CHARLES ELDREDGE,
Vice-President.

MINUTES OF THE TWENTY-FIRST ANNUAL MEETING OF THE COUNCIL OF CHURCH BOARDS OF EDUCATION, JANUARY 18 AND 20, 1932

JANUARY 18, 1932

First Session

The Council of Church Boards of Education met, in annual meeting, at the Netherland-Plaza Hotel, Cincinnati, Ohio, Monday, January 18, 1932.

The meeting was called to order, at 10:00 A. M., by the President, Dr. Gould Wickey.

A worship period was led by Dr. F. H. Leavell, of the Education Commission of the Southern Baptist Convention.

The President's address on "Christian Higher Education—Whither?" was delivered by Dr. Wickey.

The annual report of the Executive Secretary was made by Dr. R. L. Kelly.

Voted, to receive the President's address and the report of the Executive Secretary and to refer them to the Committee on Findings and Policy.

The report of the University Secretary (and of the University Committee, in the absence of the Chairman) was made by the Reverend Raymond H. Leach.

By common consent, this report was referred to the Committee on Findings and Policy.

A statement on "The Campaign of Perseverance" was made by Dr. Alfred Williams Anthony.

Dr. Kelly presented the report of the Treasurer, the Bank of New York and Trust Co.

By common consent, this report was referred to the Committee on Budget.

The report of the Committee on Colleges was read by Dr. J. C. Todd, in the absence of the chairman.

This report, by common consent, was referred to the Committee on Findings and Policy.

The report of the Committee on Standard Reports for Institutions of Higher Education was presented by Dr. E. E. Rall.

The President announced the following committees:

Committee on Findings and Policy: Dr. H. H. Sweets (Presbyterian, U. S.), Dr. H. O. Prichard (Disciples), Dr. W. S. Bovard (Methodist Episcopal), Dr. W. R. Kedzie (Congregational), Miss F. P. Greenough (Baptist).

Committee on Budget: Dr. R. E. Tulloss (Lutheran), Dr. J. E. Bradford (United Presbyterian), Dr. E. E. Rall (Evangelical), Dr. B. C. Davis (Seventh Day Baptist), Dr. S. K. Mosiman (Mennonite).

Committee on Nominations of Officers and Committees: Dr. F. E. Stockwell (Presbyterian, U. S. A.), Dr. W. F. Quillian (Methodist Episcopal South), Dr. H. I. Stahr (Reformed in U. S.), Dr. R. Binford (Friends), Dr. J. S. Noffsinger (Brethren).

The first session adjourned at 12:30 P. M.

Second Session

The Council was called to order at 2:30 P. M. by the President.

The worship period was led by Dr. O. T. Deever, of the United Brethren Church.

Voted, to approve the recommendation of the Executive Committee and to receive into membership the Education Commission of the Southern Baptist Convention and the Board of Education of the Norwegian Lutheran Church.

President C. D. Johnson and Director J. C. K. Preus, representing these two agencies, were introduced to the Council.

The subject, "Student Loan Funds," was discussed by Dean Ralph W. Ogan, of Muskingum College.

The topic, "College Day Among the Churches," was presented by Dr. W. R. Kedzie, of the Congregational Education Society, and by Dr. W. M. Alexander, of the Methodist Episcopal Church, South.

By common consent, these papers were referred to the Committee on Findings and Policy.

Dr. W. F. Quillian, of the Methodist Episcopal Church, South, introduced the subject, "How Should a Board of Education Function?" by presenting a description of the organization and policy of the unified educational Board of his own church.

A period of questions and discussion followed.

Voted, that a special business session of the Council be held on Wednesday morning at 9 o'clock to continue until 10:30 if necessary, for the main purpose of hearing the reports of the Committees on Budget and on Findings and Policy.

The second session of the Council adjourned at 5 P. M.

Third Session

The Council reconvened at 7:45 P. M.

The period of worship was led by Dr. H. H. Sweets, of the Presbyterian Church, U. S.

Dr. Mary E. Markley, of the United Lutheran Church in America, spoke on "Deepening the Spiritual Life—Trends in Student Thinking." A general period of discussion followed.

The third session of the Council adjourned at 9:45 P. M.

JANUARY 20

Fourth Session

The Council reconvened at 9:25 A. M. on Wednesday.

The report of the Committee on Findings and Policy was read by Dr. H. H. Sweets.

Report of the Committee on Findings and Policy

The Committee on Findings and Policy after careful consideration, appreciating the indefiniteness of the purpose of the Council of Church Boards of Education and the lack of coordination between the Council, the Association of American Colleges, and the Liberal Arts College Movement, have felt it a matter of prime importance that the Council at this time define its scope and responsibility.

Back of the Council are the constituent Boards. They differ from each other in particulars, but the basis on which they form a cooperating council is the common interests they have. The constituent Boards are carrying on in their respective fields. Their Council of Boards is not a substitute for their own responsibility, but an agency through which they may do together many things more effectively than working separately. The major common interests of the Boards which the Council should seek to further are:

(1) The general welfare of the hundreds of colleges related to the churches. In this day of peculiar stress for the Christian College the possible service of the Council is urgent.

(2) Thousands of students from the homes of our constituencies are attending the universities and other institutions of the states. The Church

Boards and therefore the Council of Church Boards must consider the religious care of these students.

(3) The Boards constituting the Council are in constant need of adjustment in organization and improvement in method. The Council is well adapted for the mutual improvement of the agencies involved.

(4) The nation-wide public greatly needs educating and inspiring on behalf of Christian Education, and the institutions which represent that cause. Moving together as a Council of Church Boards of Education we should be able to make a more effective impact upon this public than by separate and independent approaches.

These four types of service seem basic to the program we should set up for the years to come.

In the light of these facts we recommend:

(1) That a representative committee of two each from the three organizations be formed as a fact finding group to determine the interrelationships, functions, and programs of the three organizations, namely the Council of Church Boards of Education, the Association of American Colleges, and the Liberal Arts College Movement. The members of this committee should be elected by the separate organizations, and should be exclusive of the officers and employees of the said organizations.

(2) That the Council select a committee of five including the two of the above mentioned committee to restudy thoroughly the relations, functions, and program of the Council of Church Boards of Education.

Voted, to receive the report. After discussion, it was

Voted, to approve the first recommendation.

Voted, to approve the second recommendation.

Voted, to adopt the report as a whole.

Voted, to urge upon the respective Boards the setting aside of a common day for colleges or for Christian education, preferably the third Sunday in January, or a Sunday as near thereto as possible.

The report of the Budget Committee was made by Dr. R. E. Tulloss.

Voted, to adopt the report.

Dr. Tulloss presented the following resolution on the "Campaign of Perseverance."

The Campaign of Perseverance

Having noted with pleasure in the report of the Executive Secretary references to the beneficial results of the so-called "Campaign of Perseverance" for the increase of college endowments, which has now been in progress for eight years, we commend the continued study and use of the financial plans connected therewith.

Appreciating the strategic relations and services of banks and trust companies to the great wealth with which our country is blessed—notwithstanding periods of depression such as this through which business is now passing—we deem it desirable to encourage and promote, not with excessive haste but steadily, understanding and cooperation between educational institutions on the one hand and financial institutions on the other, so that each may discover and pursue methods satisfactory to individual institutions on either hand, and may together build up the endowments and trust funds which educational institutions so much need, at the same time increasing the business which the financial institutions naturally desire;

BE IT RESOLVED, (1) That we again call attention to "The Uniform Trust for Public Uses" heretofore officially approved by the Council of Church Boards of Education and the Association of American Colleges, and

(2) We hereby approve the plan to keep standing in college catalogues and other literature suggested forms for wills and trust agreements and statements of methods by which helpful cooperation between the educational institutions and banks and trust companies may in suitable cases be entered upon and made effective.

Voted, to adopt the resolution.

The University Committee presented a series of recommendations through Dr. Culbreth.

Voted, to refer the recommendations to the Executive Committee.

Dr. J. C. K. Preus, of the Norwegian Lutheran Church, led the period of worship.

The discussion of the morning was on the question, "How Shall the Boards of Education Serve Most Effectively the Institutions and Agencies of Religion and of Education?" The subject was introduced by Dr. D. A. McGregor, of the Protestant Episcopal Church, and by Dr. H. M. Robinson, of the Presbyterian Church, U. S. A. A general discussion followed.

Dr. F. E. Stockwell presented the report of the Nominating Committee. After discussion, a revised report was presented, as follows:

Report of the Nominating Committee

President: Dr. Willard Dayton Brown.

Vice-President: Dr. W. F. Quillian.

Recording Secretary: Dr. Harry T. Stock.

Treasurer: Bank of New York & Trust Company.

Additional members of Executive Committee: Dr. George R. Baker, Henry H. Sweets, Gould Wickey, H. O. Pritchard.

Special Committee of Two for Conference with Association of American Colleges: Dr. Henry H. Sweets, Dr. William S. Bovard.

Special Committee of Five to Redefine Purposes, Functions and Program of the Council of Church Boards of Education: Dr. Henry H. Sweets, Dr. William S. Bovard, Dr. W. C. Covert, Miss Frances P. Greenough, Dr. E. E. Rall

(For members of the Standing Committees see inside front cover.)

Voted, to adopt the report.

After a brief statement by the President, the Council was declared *adjourned* at 12 o'clock noon.

(Signed) HARRY THOMAS STOCK,
Recording Secretary

It was a great pleasure to be at Cincinnati. I believe I got more out of that meeting than I have out of any educational association that I ever attended.—*A College President.*

I have been enjoying the articles in CHRISTIAN EDUCATION and have found them very helpful both as inspirational material and facts for use in my classes and in talks that I have to give from time to time. Keep up the good work.—*A Professor of Bible.*

I cannot afford to miss a single issue. It is the finest publication of its purpose.—*A University Worker.*

Let me assure you that I read every issue of CHRISTIAN EDUCATION and last month's was a very fine number. I am quoting it in one or two articles which will see the light soon.—*The Editor of a Church Paper.*

Thank you for your kindness in sending the reprint on "Denominational Preferences of Students in Publicly Controlled Colleges. This information will be most helpful in connection with our work for the President's Research Committee on Social Trends.—*A Professor of Social Science.*

DEPARTMENT OF BIBLICAL INSTRUCTION

OFFICIAL ORGAN OF THE NATIONAL ASSOCIATION OF BIBLICAL
INSTRUCTORS, EDITED BY ISMAR J. PERITZ, PROFESSOR OF
BIBLICAL LITERATURE, SYRACUSE UNIVERSITY

*Editorial***PROJECTS**

The Annual Meeting of our Association has come and gone: the permanent contribution it has left behind is embodied in the projects it has proposed. They suggest a forward look, progress, and coming achievements in which members who were not present at the meeting are offered an opportunity to share.

The meeting showed but little evidence of the prevailing depression. The attendance of over fifty was normal and the spirit exhilarating. There was no disposition to ignore the seriousness of the situation and the gravity of the issues facing those whose mission it is to teach Bible and religion in our schools; but the prevailing sentiment was: as thy days so shall thy strength be. As teachers we may have to change our courses, our methods, our points of emphasis; but the essence and cultural values of our subject matter are unchangeable and never more indispensable than in our own day.

The key-note was struck by President Wild in her excellent presidential address. Our Association, as she points out, prospered mostly when it undertook to do something definite. New tasks are beckoning us: they are embodied in the six projects proposed and adopted for future activity. For the purpose of securing closer cooperation and unity with our Southern and Mid-Western sections, a committee on "inter-sectional interests" is to continue its efforts; outside aid is to be sought for an investigation on which to base the correlation of college and theological seminary courses of studies involving the interests of students and faculties of both institutions; efforts are to be made to bring recognition of work done in the departments of Bible and religion in preparatory schools by obtaining credit for it toward college entrance; the standardization of college courses is to be brought up to date; an appointment agency is to be instituted for the placing of teachers.

Last but not least, a committee was appointed to take into consideration the feasibility of publishing an independent or separate journal of the Association. The desirability of such a publication is no longer an open question. There is now in the hands of the editorial secretary of the Association material awaiting publication but held back by lack of space under present arrangements. The funds needed to secure more space, if they could be obtained, would go a long way toward securing a separate publication. A quarterly journal on Bible and Religion, published under our own auspices, with the cooperation of an editorial board representing our various interests, containing discussions of the problems of the contents and methods of our curriculum—a "trade-journal" as one of our members styled it—book reviews of publications belonging specifically within our field, and a list of positions open and candidates available; who can question the desirability of such a journal?

But is it feasible? Estimates of the cost of a quarterly journal meeting with our requirements recently obtained have made it clear that it is by no means out of reach. The figures submitted at the Annual Meeting were a surprise in reasonableness; but the present depression was not the psychological moment for a new venture. It remains for the present one of the projects to be realized; how soon, will depend on the cooperation of our membership. In general it may be stated that if each present member would secure one other member (the fee for membership, including the journal, is two dollars) or secure a subscription for the journal from the library (\$1.50), the long-hoped-for journal may within a year become a reality. The committee in charge of the project will in due time make its plans and appeals for cooperation and it is to be hoped not in vain.

How can we get along in our professional work without the aid of the Association? Those of our membership who have shared its benefits the longest say it is indispensable and its value not to be overestimated. Are those of our colleagues outside of the Association so much better endowed as not to need it or might they not, even if better endowed, become more efficient with its aid? May we not put to them the question whether it is not worth two dollars a year to try it?—I. J. P.

Professor Chester Warren Quinby, of Dickinson College, Carlisle, Pa., has been elected president of the National Association of Biblical Instructors, in place of Chaplain Raymond Knox, whose resignation was reported in the February issue of *CHRISTIAN EDUCATION*.

THE PRESENT STATUS OF BIBLE TEACHERS: CAN WE DO ANYTHING ABOUT IT?*

PROFESSOR LAURA H. WILD
Mount Holyoke College

At this twenty-second annual meeting of our Association it seems fitting to look at our status and the road we have traveled, for this Association has registered certain stages in Bible teaching, and if we appraise the present in the light of the past such a survey should help us to look forward with hope for the future. This is the more necessary since many of our older constituency are dropping out or attending our meetings less frequently, while a new group has come in. We welcome new comers; new blood is most desirable. It is not possible for any progressive movement to stand still. But there must be continuity of purpose and life if we are to feel the accumulated urge to activity which an organization of years should have.

In looking back over our history I have been surprised to find the number of worth-while things we have done as we have met year after year, usually in New York after the exacting sessions of our learned sister society. I well remember the first meeting I attended, one of the first Professor Kent gathered together with characteristic vision and energy. It was a small gathering in Earl Hall, with Chaplain Knox as our genial host. We realized then we were not isolated but all bound together in a common cause; and as Professor Kent threw out suggestions for more effective work we determined to carry them out if possible. A few experienced men led off, Dr. Sanders, Professor Wood of

* President's address (condensed) at the annual meeting of the National Association of Biblical Instructors, Dec. 29, 1931.

Smith College and Professor Fowler of Brown, enthusiasts in the forefront of college Bible teaching.

A flourishing department of university and college Bible teachers was started at this time in the Religious Education Association. There were a few years when that assembly was one of the effective instruments in quickening interest in college Bible teaching. We had a common nucleus of members but the R.E.A., being larger and meeting in widely separated sections of the country, reached many who would not have heard of our little meeting in Earl Hall. In 1915 the subject for discussion was "Standardization of Biblical Instruction in Colleges and Universities." Ten papers were read. Dr. Sanders introduced them by saying these were "questions of very great importance to those interested in the adequate development of true Biblical instruction," stressing "the tremendous need which still exists for the recognition of the rightful place of the Bible as an educational asset." Out of that discussion arose the appointment of a standardization committee. In 1916 the report was adopted classifying colleges into four grades of Biblical instruction. The tests for Class A seem now very modest but were as high as we dared go then if we were to have any number in the group.

Thirty-two colleges were found under Group A. The publicity given by printing the names caused somewhat of a scramble to rise to the upper classes and in 1918 out of 299 institutions, 79 were in the A group, 43 in B, 84 in C, and 58 in D, the best departments going beyond the requirements for the A class. In 1919 junior colleges were considered, and in 1920 the committee added "corresponding members." I have mentioned this undertaking in connection with our own society because the impetus for it was given almost wholly by our membership and vitally affected our work.

A second undertaking was publishing in 1916 a list of "Two Hundred and Fifty Books Which Should Find Place in a College Biblical Reference Library." This list was in demand for several years until the supply was exhausted. Later, Professor Howson carried through a larger bibliography under the auspices of the National Council on Religion in Higher Education.

The National Council, while an independent organization, was the child of Professor Kent's efforts and many Fellows have naturally been members of our Association.

After college teachers had been gathering a few years, secondary school Bible teachers were invited to join with us. There has never been a large proportion but some most loyal members belong to this group. Soon there was demand for a standard curriculum for secondary schools. Due very largely to the untiring energy of Miss Strayer, of Dobbs Ferry, such a course was completed, recommended and printed in 1928 as "A Unit of Bible for College Entrance." It has been called for since until the supply has been exhausted and we must decide at this meeting whether to authorize another edition.

A few years ago our Western and Southern members felt too far away to avail themselves often of our fellowship here at New York. Therefore the Southern and Western branches were started, the latter calling themselves the Association of Teachers of Religion.

Last but by no means least among our projects has been securing the use of *Christian Education* as our official organ. Under our efficient editor, Dr. Peritz, our papers, program and announcements have been published in this magazine for several years, the price being reduced for our members. Grateful acknowledgment is due him and also Dr. Kelly for placing the magazine at our service.

Now let us turn to our present status and see where we stand today. Having heard from several sources that there was a feeling that we were at the cross-roads of interests and that these interests were not finding adequate satisfaction in our meetings, I took it upon myself as your president this year to communicate with more than thirty of our members. I shall at this point summarize their criticisms.

Some think we waste time on trivial business, some that our programs are too crowded. One says we should think more of *what* we teach rather than *how*, another that our program should be more practical, another that we should think less of our own knowledge and more of how to teach students to know the Bible as a living literature. Another says we need "fresh, red, re-

ligious blood." One calls attention to our tendency to forget the secondary schools and to confine our papers to critical and philosophical subjects. Another thinks it time again to cast up accounts and see if our departments are on a parity with other departments and what is the tendency in our emphasis as well as numbers. One gave a keen analysis of our whole situation which I quote verbatim.

We are now in the twilight of the Scriptures. Bible study is decidedly unpopular, especially in the more liberal circles. Philosophy, psychology, psychiatry, social studies, etc., have tended to oust the Bible from our curricula, including liberal theological schools. There is a large response to the demands of students for freedom of choice which means less Bible. Many of our present and prospective Association members are specializing not in Bible but in religion (so-called) and in religious education. If our theological students are going out ignorant of the Bible and teachers of religion are given Ph.D.'s with almost no Bible knowledge, it means that college students must necessarily fail to catch the vision. Ought we to bend to the storm and haul down the Biblical colors of our ensign? In other words, is a Bible Association out of date as such?

This is challenging. What do we exist for? Certainly not to mark time. Are these criticisms true and are we at the cross-roads of opportunity? Is this an opportune time to do something different or to put more constructive effort into carrying out our original purpose?

As my contribution for discussion I wish to make a few suggestions along two lines.

First, along the line of practical projects. Our history shows we have thrived best when doing something specific. Is there anything we can work for in the immediate future? May I mention four projects as possibilities?

One is, that we revive the Committee on Standardization. May it not be time to review our standards and see how they tally with one another and with other departments? In a recent newspaper, under the head of Education, bold headlines announced "Religion is Made to Draw Students." The method of one college is to give a choice between courses on religion and

two years' attendance at chapel, one way to mitigate the "required Bible" bugbear as well as that of required chapel. But in other institutions the old system of required subjects plus a large number of electives, has given way to the group system and religion or Bible run their chances with other subjects as to election. There has also been a revamping of courses to suit the popular demand. What effect has this had upon standards? And upon the number of our students? Are we weakening or fortifying our stronghold?

Professor Braden, of Northwestern, made a good start in an investigation last year of "Trends in Enrolment in Religious Courses." Answers from fifty colleges and universities were rather discouraging, a decrease over the peak year of from 75 per cent to 25 per cent. Only four were less than 25 per cent. But many things must be taken into consideration. Perhaps the situation is not so bad after all. The quality of work and the interest may be better; we may now be in a trough of depression which shows signs of abating. What have we done to help our ship ride the waves? Is it time to take an inventory of our tackle? Have we lost any in the rough weather we have been passing through or have we strengthened our ropes?

The second suggestion is concerning two papers presented last year by Professors Dahl and Peritz and one by Professor Craig given last April at the section on Bible and Religious Education of the Ohio College Association. These may be found in October and November *CHRISTIAN EDUCATION*. All deal with the question of whether college Bible courses are desirable for students expecting to enter theological seminaries. Professor Craig says that "without the cooperation of the colleges the seminaries will be hopelessly crippled." Professor Peritz that "the attitude of seminaries against biblical studies in college has assumed appalling phases." Professor Dahl says: "Our well-equipped educational foundations could undertake no more important nor rewarding task than that of instituting a comprehensive and scientific survey of the entire field, with a view to clearing up this wasteful helter-skelter in the American educational system." He suggests "that this Association pledge its hearty cooperation in the attempt to remedy the present confused and

unsatisfying conditions." To this end I would propose that we approach the Institute of Social and Religious Research or the Council of Church Boards to subsidize such an investigation.

The third practical need I see existing is of long standing, that of a central teachers' bureau for the registration of candidates for positions and of positions available. Ordinary teachers' agencies do not handle our field. College bureaus are relatively helpless here for vacancies in our work are not made known to them. The religious education schools handle efficiently calls for people trained in that specialty, but there is no clearing house for Bible teachers. Word is simply passed around in a more or less limited area and indefinite way. Can we not get behind such a bureau and make it easier for candidates to find the right job?

My fourth suggestion is one to stimulate undergraduates to feel there is public recognition for good work in this field. Recognition of all sorts of undergraduate efforts is offered today. Colleges are affiliating in sending juniors abroad for study, in giving training in current events for prizes offered, in presenting poetry prizes, etc. Might it not be a stimulus if this Association should offer a prize each year for the best undergraduate essay on some well-chosen Biblical subject?

So much for projects. The second line along which I wish to make a suggestion is concerning the content of our teaching. Here it may be well to recall the distinction between the original purpose of this Association and that of our sister Society of Biblical Literature and Exegesis. Since Professor Kent left us there have been occasional suggestions that our program committee imitate the older society, extending a general invitation for papers, expecting the reading of them to be stimulus enough to gather a good attendance. When this has been tried it has resulted naturally in a program confined to college or theological professors, and has seemed to lack a central, vitalizing power. We must remember our purpose has been in no sense the same as that of the other organization, which started long ago as a clearing house for the learning of theological seminaries, enlarging its membership to include college teachers, but not changing its aim. While we hope our contributions will always be based upon real scholarship, we were organized for mutual helpfulness

as teachers and there is still a big part for us to play in just that function, which no other organization undertakes.

It is then along the line of teaching that I offer my last suggestion. Are we keeping the balance between our own knowledge and student demands? Have we passed on from the old way of building up a major on the basis of what a student ought to know to the method of throwing out tempting bait to youths who think they are a little superior to the Bible and possibly to religion? Are we slightly confused with this double attempt and still wish in our hearts to put across what we learned in our seminary courses and what we think students ought to have, yet being a bit scared lest we have no electives if we do not cater to student desires? Is there no solvent for this dilemma now that required Bible is no longer popular? Are we a little afraid to be religious in our teaching, or, to put it another way, do we think students in their reactions against the old pious teaching are not yet ready to have the deepest truths of the Bible taught, and that it is better to stand on the threshold and display the outside of the house, merely hinting at what is within?

Our students, even if they come from religiously superficial homes, are many of them thoughtful and grateful when they find that the Bible and religion strike their roots deep into cultural and intellectual living. On the other hand we must remember what President Suzzallo of the Carnegie Foundation has recently said, "To bore youngsters to death with details significant only to mature scholars is one successful means of banishing vital interest from collegiate study." Perhaps his prediction is worth noting also, "I think there are going to be more useful reforms achieved in the American college system during the next fifteen years than we have had in the previous 150 years." Will these reforms include, I wonder, a return to the Bible as a foundation for true culture?

We all agree that Jesus approached people at the point of interest. But Jesus never left his disciples there, he gave them what they ought to know. Have we altogether the right notion as to *what* they ought to know? Has it ever come over you as it has over me at the end of a course, what after all will these students carry with them into life even if they do get an A grade

and are able to tell the difference between the Jehovistic and Elohistic writers and all about the sources of the gospels and Paul's connection with the mystery religions? Are we still a little overpowered by the great discoveries concerning the historical and literary framework of the Bible and inclined to emphasize that kind of knowledge and possibly fail to leave with the student what is the heart of the whole matter? Are we ourselves a little awed by the boldness of the new schools of thought so attractive to the popular imagination and do we stop our class discussions at the point of mere speculation, leaving students to wonder if after all the Bible and its assumptions are quite up to date?

I am not advocating a return to the method of teaching religion by means of the Bible alone nor of ignoring modern trends nor of moralizing nor of reading into our text what is not there. Let us hope that those methods have vanished. But I would make a plea for trying to reveal the deeper significance of the literature we have to teach. Without question the Bible has been the most potent influence in the development of the culture of our English-speaking peoples, yet we are in danger of allowing the next generations to become almost entirely ignorant of it. Young people are not learning to love it at home and are not as a rule especially interested in J. E. P. and D., not even in Q and the Johannine problem, but they are interested in life and we know that the significance of any great literature is its revelation of life.

This is a truism, but one that has needed reiteration the past year by Bliss Perry in his stimulating lectures on Emerson, a man we thought we had conveniently tagged and pigeon-holed as a "transcendentalist." Mr. Perry puts it in a way we could well apply to the writers of the Bible. "Labels have their value" he says "for beginners in literary criticism, but how easy becomes the fatal habit of substituting a critical abstraction for an actual knowledge of a *man* and then quarrelling over the abstractions!" What I suggest for the Bible is what he has suggested concerning our great American writer, that perhaps we have not studied our Bible quite deeply enough as literature, not merely to label its style and tag its sources but to catch

what the writers were trying to do. This does not mean less scholarship but more.

We have had two outstanding interpretations of the New Testament blazing the trail for this more significant type of teaching. I refer to Professor Porter's *The Mind of Christ in Paul* and to Mrs. Lyman's *The Gospel of John and the Life of Today*.

As to the Old Testament we are somewhat lagging. Dr. Duncan MacDonald says, "One of the strangest paradoxes of the situation in which the religious public finds itself at present is the indifference to the Old Testament. . . . This is largely, or entirely, the fault of the professed Old Testament scholars and students. They have worn out the patience of the mass of readers with their mechanical analyses and verbal details—the sawdust of criticism; they have hunted 'documents' until the word has become a joke." But he prophesies a return to the values of the Old Testament. "Homer has come back," he says and "Moses is on his way back. . . . Sheer literary reality has made itself felt. . . . When the dust of learned controversy has cleared away there survive for us only two real literatures in the ancient Mediterranean World, those in Hebrew and in Greek," and "across the minds of the Hebrews there came the mystery of creative genius in words, and the things they so created were of the kind that refuses to die."

To make my suggestion more specific, we all recognize that the Bible is unique as literature because it exemplifies supremely the fact that we cannot really express spiritual truths except by analogy. For example, it is not an adequate explanation of the power of the Bible to say it shows an advance from anthropomorphic ideas of God to high ethical concepts. The writers felt the very breath of the great Creative Power lift their minds to a holy imagination, to visions of spiritual reality, and communion with the Unseen. To express these truths they seized upon certain ever-remarkable analogies and drew graphic pictures of a garden of Eden or a river of the water of life. Their faith in a God that could be relied on was made clear when they said He was their rock and their fortress, their realization that His spirit followed them with tender care when they said "the

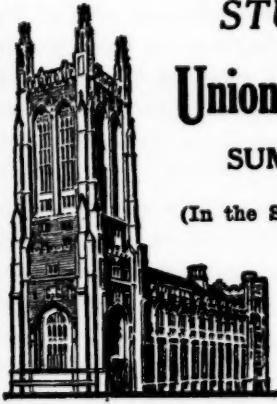
Lord is my shepherd." This is why the Bible has been so helpful throughout the centuries. To be sure, somewhere in the history of the Hebrew imagination the transition was made from the literal belief that "the Lord thundered with a mighty voice that day against the Philistines and threw them into confusion" to that wonderful poem of praise to the Creator in Psalm 104. But to dismiss the magnificent Thunderstorm Psalm where the poet sings "The voice of the Lord is upon the waters, the God of glory thundereth" with a mere reference to an early anthropomorphic belief, as I heard done recently, is only scratching the surface of Bible teaching. It is the Hebrew genius for poetic symbolism that has made the Bible a world classic. Its metaphors, similes, allegories, and parables have fixed spiritual experiences as established facts in men's minds.

This of course is just *one* avenue of approach to the Bible as literature, the study of poetic imagery, and if it is worth while to study poetry at all in college, it is worth while to study Biblical poetry. It is well, too, for us to remember that the best literary critics consider that poetic diction comes nearer than any other form of language to suggesting and recreating spiritual experience in our minds. Even a scientist like Professor Whitehead holds "that the ultimate appeal is to naïve experiences and that is why," he says, "I lay such stress on the testimony of the poets."

Whatever approach we make, it is certainly a pity if this generation is losing a love for the Bible, so that young people will pore over it long after they have closed their note-books, especially if the reason is because we as teachers are spending the major portion of our time in telling them that the numbers in Exodus are exaggerated, that the birth stories of Jesus are late material, that John was influenced by Greek thought and so on. What of it, after all? The value is farther on. Has our own fascination for a preliminary intellectual quest obscured even for us the heart of the whole study?

If we inquire why the Bible has been a household book in the past, the answer of course is because spiritual experiences have been put there in such a way that they could be understood and experienced again. If this country of ours is cutting out the

knowledge of the Bible, it is not because people are not hungry for such a source of helpfulness. It is because they are ignorant of it. Volumes of theological discussion fall by the way but the Bible lover comes back repeatedly to Biblical phrases and parables, "imprinting themselves as with the point of a diamond." But are we not losing our real lovers of the Bible as the older people are dying off? And is the result with the young people who join our classes that they sell their Bibles at a second-hand store when they finish the course, or is it that they learn to love them as a source of helpfulness to which they will turn all their lives, even as lovers of Greek literature turn to their Plato and their Epictetus and lovers of Emerson and Whitman have thumb-worn copies of the *Essays* and the *Leaves of Grass*? Is not this our most vital concern, and if we are not accomplishing it, how may we do it in the near future?



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